

Fellowship in Prayer



“For a world united in prayer”

“O thou living Lord, we can never cease to be grateful that thou didst appear to the eyes and ears of those doubting and distressed disciples on that first Easter morning. We pray that to us thou wilt speak with thy still, small voice. To the glory of thy mighty name. Amen.”

OUR PURPOSE

“To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.”

THE GARDENER

"She supposing Him to be the gardener"

Something about Him
Tranquil as the breaking of the day,
Clean as the hills and the dew-dark
shine
Of earth; something immemorially fine,
That she, through reddened eyes
And the morn-misted air,
Supposes Him to be the gardener.

Something about Him
Calm from acquaintance with grief;
The murmurless patience of the sower;
The deeply-burning faith
In the breaking and the laughter of
the leaf,
Yes, the bulging and the standing of
the sheaf:

Something about Him—
The communicated quietness of flowers,
The graciousness of trees, and showers
Glistening the leaves:

Something about Him
There in the dawning
Harmonious with the garden;
The bruised benevolent hands:
"Sir, if thou hast borne Him hence?"

"Mary." "Rabboni."

—A. E. Johnson.

PRAYER TO MOVE MOUNTAINS

By Edward L. R. Elson, D.D., Litt.D., LL.D.

"If you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible."

(Matthew 17:20).

When the artist Raphael painted the picture of the Transfiguration of Jesus, he sketched on the same canvas the scene of the demoniac boy surrounded by the disciples at the foot of the mountain. This is the position of the two events in the gospel narrative. The one portrays Jesus in the splendors of the mountain; the other, the depressed disciples in the shadow of faith's failure.

Note the setting of the text, *"If you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible."*

Jesus was on the top of a mountain in the companionship of his three intimate friends: Peter, James, and John. As Jesus prayed, the spiritual glow and the godly atmosphere were such that he was transfigured before his disciples. Like Moses and Elijah before him, there was a divine mark of his holy calling. He seemed to have been absorbed in a bright cloud, and a voice call-

ed out, "This is my beloved Son in whom I am well pleased; hear ye him."

The atmosphere was so charged by God's presence that the physical facts of body and personality were changed into a mind-substance like the radiance of the sun. The disciples could only report the transformation in their own terms: "His face did shine as the sun, and his raiment was white as the light." The transfiguration on the mountain is God's sign that He has broken into our world through Christ.

When Jesus aroused the disciples, touching them, bringing them out of their spiritual ecstasy, the story says, "They saw no man save Jesus only." The central object of faith thereafter was Jesus, the divine Lord.

Then, as they came down from the mountain, they immediately and dramatically encountered the suffering of man. A disconsolate father knelt before Jesus in supplication for his son who was ill with a disease having the symptoms of epilepsy, for which even

today no complete cure has been accomplished. The anguished father and the poor tortured son had already gone to the nine disciples, importuning them to exorcise the evil spirits from the boy; but the disciples, helpless in their imperfect faith, had failed and they had brought the boy to Jesus. Then He, who had just been in the rapture of the spirit on the mountain top, He who brought truth to men, He who knew what was in man, rebuked the people for their lack of faith and then spoke a word of assurance to the boy, quieted his troubled spirits, and sent him forth healed and made new.

When Jesus rebuked them for their "little faith," the disciples apparently did not get the full import of what He said. When they drew apart with Jesus they asked why they had not been able to help the sick boy. To this Jesus replied, "because of your unbelief." Then he gave them that electrifying promise:

"If you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible."

These words were spoken to a people who philosophized in dreams, communicated in symbols, and taught in parables.

In oriental imagery Jesus says that if you have the tiniest conceivable faith (mustard seed), you can remove any mountainous substance. Even small faith has mighty power. This should not be pressed too literally. Man has removed earthen mountains from place to place long ago, and daily accomplishes greater miracles in the physical universe. Faith, capriciously moving land and sea and stars, would not be the kind of faith to which Jesus referred; it would be wantonness and chaos. Yet the mountains which faith can move are higher and harder to move than Everest. Faith has removed mountains—old pagan cults, entrenched wickedness, mighty empires. Nothing is impossible, says Jesus to his disciples, "If you have this faith." Within the sphere of Christ's commands, the burdens He imposes, the tasks He assigns, nothing is impossible to those who trust and obey.

The twenty-first verse of the gospel passage says, "this kind . . . goeth not out but by prayer and fasting—" this kind of mountain, the tortured spirit of man, the frustrated, wounded, sick personality, the sin and the wickedness of the world, these mountains are removed by prayer and fasting. If you have even a little faith, these mountains will go.

A little faith in the efficacy of prayer, faith in the potency of God, and mountains obstructing God's purposes are moved.

What is faith? Faith is the expectancy of the soul, a thrust into the future, an innate trust in God.

One of the mountains which looms before most of us at some time or other is serious illness, a time when we are sick or when we have dear ones who are sick. To pray or not to pray? When to pray and how to pray? What is credulity, and what is faith? Just what is the role of faith in our prayers for health? This was the issue in a Biblical episode. Our weakness is usually that which the earlier disciples had—not enough faith or the wrong kind of faith.

In the Epistle of James we read “the prayer of faith shall save (heal) the sick, and the Lord shall raise him up.” The gospel of Matthew says that Jesus went about “preaching and healing all manner of diseases.” And when Jesus sent out His disciples He said, “Heal the sick, cleanse the lepers.”

Healing is one of the missions of religion, but there are laws of prayer which we must observe. We cannot substitute prayer for healthful living. We must keep nature's

laws of health. We must cooperate with God in getting proper food, exercise, rest. Nor is prayer a substitute for community or personal sanitation and hygiene. We should exercise every preventative measure: vaccinations, anti-toxins, etc. Prayer, too, should never be used as a substitute for the skilled practice of medicine or surgery or psychology. Cults which deny sin and sickness are not Christian. In most every case where Jesus healed sickness, he first forgave sins, restoring his patient to his Godward relationship.

Then why pray for healing? Because we cannot neglect such a clear injunction. Why fear prayer for healing because of the cults? “More things are wrought by prayer than this world dreams of.”

In the true prayer of faith, we do not imagine that we are telling God anything, nor are we persuading a reluctant God. In praying for the sick, we believe we are letting through God's healing, spiritual energies which may at the moment be blocked on the human side—just as a nurse lets through God's healing material energies when she cleanses a wound.

We believe it is God's plan to cooperate with man in this. Often we must affirm: “God, without us, will not; we with-

out God, cannot." God gives men corn; men must make bread. God gives men iron; men must make needles and locomotives. God puts coal in the hillsides; men must mine it. God makes sheep; men must make clothes. God gives us minds; men must apply them to healing. Everything that the mind of man can think out, or the hand of man devise, must be used to cooperate with God. Sometimes men die because our cooperation with God on the physical side is not adequate, nor complete enough. We lose loved ones, sometimes unnecessarily, though we may comfort ourselves by thinking of them as in His keeping and in His plan in heaven or on earth.

In many churches and other centers there have been enough cases recorded to indicate the definite relationship between the turn for the better and the hour when prayer was offered. In such cases of healing, the correlation of the time factor has been such that to believe that prayer had nothing to do with the healing is to strain credulity. Prayer in these cases is the only factor common to each healing.

Because all the processes of prayer and healing are not understood does not invalidate prayer. We simply do not fully understand all the spir-

itual laws, any more than we fully understand the physical laws.

"If the evidence for the healing properties of some new drug were as strong as the evidence for prayer," one authority on prayer suggests, "the drug would have an enormous sale and it would be in universal use."

We live in a materialistic age with an idolatry of science. Yet we do not know what electricity is, nor why short-wave therapy is effective; the results are sufficient proof. So it is with prayer. Many practices and treatments in use have less evidence than prayer.

Figuratively speaking, the mind depends upon its atmosphere. It may breathe the atmosphere of pessimism and despair, or of hope and promise. When worn out or defeated, the mind needs the breath of life. A man whose lungs need atmosphere enriched with more oxygen is placed in a tent. Prayer acts like that oxygen tent. The mind breathes in a new atmosphere of hope and belief in recovery. The turning point often comes here when faith is brought into the prayer. "Thy faith has made thee whole."

Prayer brings orientation and clarity of vision. We see our sick period as a very short

time in an entire lifetime. The ultimate aim of prayer is communion with God; health is a by-product. Like joy, we cannot have health by merely trying to get it. Joy comes in serving others and giving of ourselves. And so it is in prayer. We are the means; God is the end. The end of prayer is God, not ourselves. Many illnesses disappear when our unity with God is achieved. A mountain is moved by faith.

The world today needs prayers of faith for peace among nations. We do not yet really know the power of

prayer in penetrating the barriers which men have artificially erected between the nations. We caught some insight into its potentialities in the Summit Conference at Geneva, which was born in prayer and sustained by prayer. Whatever success it may have had came out of the prevailing mood of prayer throughout its sessions.

Let us "have faith as a grain of mustard seed," so that we may say to this mountain, "'Move hence to yonder place,' and it will move; and nothing will be impossible."

What force can calm this anxious world
And bring peace, yes, everywhere?
Not force of arms nor science laws,
But a world at one in prayer.

--Clarine B. West.

To Think About:

God requires a supreme allegiance. He will not have a divided heart.

"Not thine or mine to question or reply
When He commands us,
Asking 'How' or 'Why,'
He knows the cause: His
Ways are wise and just:
Who serves the King must
Serve with perfect trust."

--Van Dyke.

PRAYER FROM THE HOLY QUR' AN—

“O our Lord! forgive us our sins and our mistakes in this our work; and set our feet firm; and help us against the unbelieving people.” (Sura 3 v. 141)

—Quoted by S. R. Shafaq, Tehran.

A NEW PSALM

In the shadow of Thy wing
I will rest secure,
And I know Thy peace will bring
Peace that will endure.

In Thy presence is a calm
That my spirit heeds.
And Thy truth it is a balm
Healing all my needs.

In the darkness of my sorrow
Down the valley of my fears
I could see no light to borrow
That would quickly banish tears.

Till I heard within my soul
Be still for I am here.
Then I knew at last my goal
For I found God's love was near.

Long I've waited for Thy peace
Sought with earnest prayer.
And from pain I've found surcease
Knowing Thou art there.

In my heart Thy voice I hear
Calling now to me.
In Thy love I have no fear
And my life is free.

—Zelma Dennis.



THE GLORY OF EASTER!

By W. J. Thompson, D.D.

The Easter Story is the great miracle story of the world's history, intimately woven with our universal human experience, and filled with Divine Power. There is in this particular story something so deep and fundamental that it never loses its power to fascinate us.

Job's great question, "If a man die, shall he live again?" receives a positive and thrilling reply in these five words: "The Lord is risen indeed." (*Luke 24:34*).

This triumphant affirmation drives away doubt and despair! One who never stooped to deceit, who never stained his lips with falsehood, declared definitely and distinctly—

"In my Father's house are many mansions..."

I go to prepare a place for you...

Because I live ye shall live also." (*John 14*)

"This is the promise He hath promised us, even eternal life." (*I John 2:25*).

Here is the triumphant assurance that we are not limited to existence on this earth; that beyond the grave another life awaits all those who believe the words of Jesus Christ, and accept Him as their Saviour. The Glory of

Easter is that the Risen Lord presents immortality not as a mere hope, but as a shining reality, crowned with the sublime fact of His Resurrection! When we actually believe the Easter Story of Christ's Resurrection, two facts become clear:

First, we learn that appearances are not everything—that seeming defeat can lead to glorious victory!

For instance, nothing seemed more conclusive than the tragic spectacle of Christ crucified on the cross at Calvary. His enemies thought they had destroyed him, and they gloated over the terrible sight. But the apparent destruction proved to be the liberation of mankind from the domination of death for all who put their trust in Christ.

Defeat, despair and death are all swallowed up in Victory. No wonder the Easter message throbs and thrills with joy and singing, for now we know appearances are not everything! The death of Christ on the Cross of Calvary seemed like the triumph of wickedness over goodness, yet the darkness suddenly changed to blazing light, and the supreme assault of Christ's enemies became the occasion of

our Lord's most glorious victory.

His enemies cried, "This is the end!" as they fastened him to the cross, but instead of "the end" it proved to be the beginning of the greatest, grandest and most glorious fact of history, bringing hope and happiness and heaven to countless millions of human beings.

So often evil powers seem to win. But this is only part of the story—for though the devil is seemingly mighty, we find that God is ALL-MIGHTY!

This world is not at the mercy of blind fate. Neither are men and women helpless before the seeming forces of evil, and the Easter Story of the Resurrection of Christ is the proof of this assertion.

The answer to the Crucifixion of Christ is the Resurrection of our Redeemer, and there is no excuse for pessimism as we remember these words:

"THE LORD IS RISEN!"

*Lift up your heads ye troubled ones,
And be now glad in heart*

*For Calvary and Easter Day were
Just three days apart!*

*When things go wrong, and all seems
dark,*

Let this truth heal the smart—

Earth's blackest day - Earth's brightest day -

Were just three days apart!

The Easter Story emphasizes the fact that appearances are not everything, and that with God's help, defeat can lead to Victory!

Secondly, the Easter message teaches us that the Life Everlasting is a present possession, continued into the Unseen and Eternal Future.

We do not have to die in order to obtain it. Scripture informs us:

"The gift of God is Eternal Life through Jesus Christ, our Lord." (*Romans 6:23*).

And if one asks: "How can I have eternal life during my temporal existence here on earth?" the answer is three-fold:

FIRST: DESIRE IT.

SECOND: GO TO GOD FOR IT.

THIRD: ACCEPT IT!

Gladly believing the Word of God: "This is the record that God hath given to us, eternal life, and this life is in His Son. . . He that hath the Son hath Life." (*First Epistle of John, Chapter 5*).

Let this Easter be forever memorable to you, because of your acceptance of Life Eternal through the Risen and Redeeming Lord!

S A C R I F I C E

By

Harry Halsey Starrett

Sacrifice is born of love. Love is the mother of all the divine attributes which were so magnificently exemplified in the crucifixion—compassion, patience, long suffering, mercy and forgiveness. These are the jewels which adorn the crown, awaiting those who take up their cross and follow Christ.

"Greater love hath no man than this, that a man lay down his life for his friends." These are the words of Him who exemplified this great truth by giving up His life on Calvary's Cross for the redemption of man and for the salvation of the world. This supreme Sacrifice of our Lord and Master, Jesus Christ, brings vividly to my mind the TRUTH that the measure of a man's belief in a thing is not his willingness to live for it, but rather his willingness to die for it.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If I am not willing to offer my body a living sacrifice unto God, to extend

His Kingdom on earth, "that His will may be done on earth as it is done in heaven" and that "peace on earth, good will toward men" may become a glorious reality, then verily, I am unworthy to be called a Christian.

"If any man will come after me, let him take up his cross daily and follow me, for whosoever will save his life shall lose it, but whosoever will lose his life, for my sake, the same shall find it." These also are the words of our Lord and Master.

If I do not share with Christ, the travail of His crucifixion, then I have lost the real meaning of Easter. If I have not suffered with the Master, I have not yet become one with Him; unless I become one with Him, I cannot know Him. To become one with the Master, I must be redeemed through renunciation—complete surrender of myself and my all to God, who gave all to me. "Father, not my will but Thine be done."

The path to our goal of PERFECTION, takes me through Gethsemane to Calvary where I am reminded that I must be crucified upon the cross of my own transgressions of the laws of God before I can be resurrected out of the unreal and ascend into the REAL; out of darkness into "THE LIGHT;"

out of death into Eternal Life.
 "Whatsoever a man soweth,
 that shall he also reap."

The road to attainment is long and steep and rough and it involves sacrifice and suffering, but the ultimate Victory is well worth the struggle. There is no short-cut to heaven. As we journey along life's highway, in our return home to heaven, we cannot circumvent the obstacles we have built up in our own pathway, through disobedience to the laws of God. We must transform these stumbling blocks into stepping stones, through sacrifice and travail, before we can reach our goal of PERFECTION. "Be ye therefore perfect, even as your Father which is in heaven is perfect"—a reuniting with God—the return of the prodigal son

to the loving embrace of a merciful Father.

God's plan of creation calls for sacrifice. From the beginning, the world has been directed by the Law of Sacrifice.

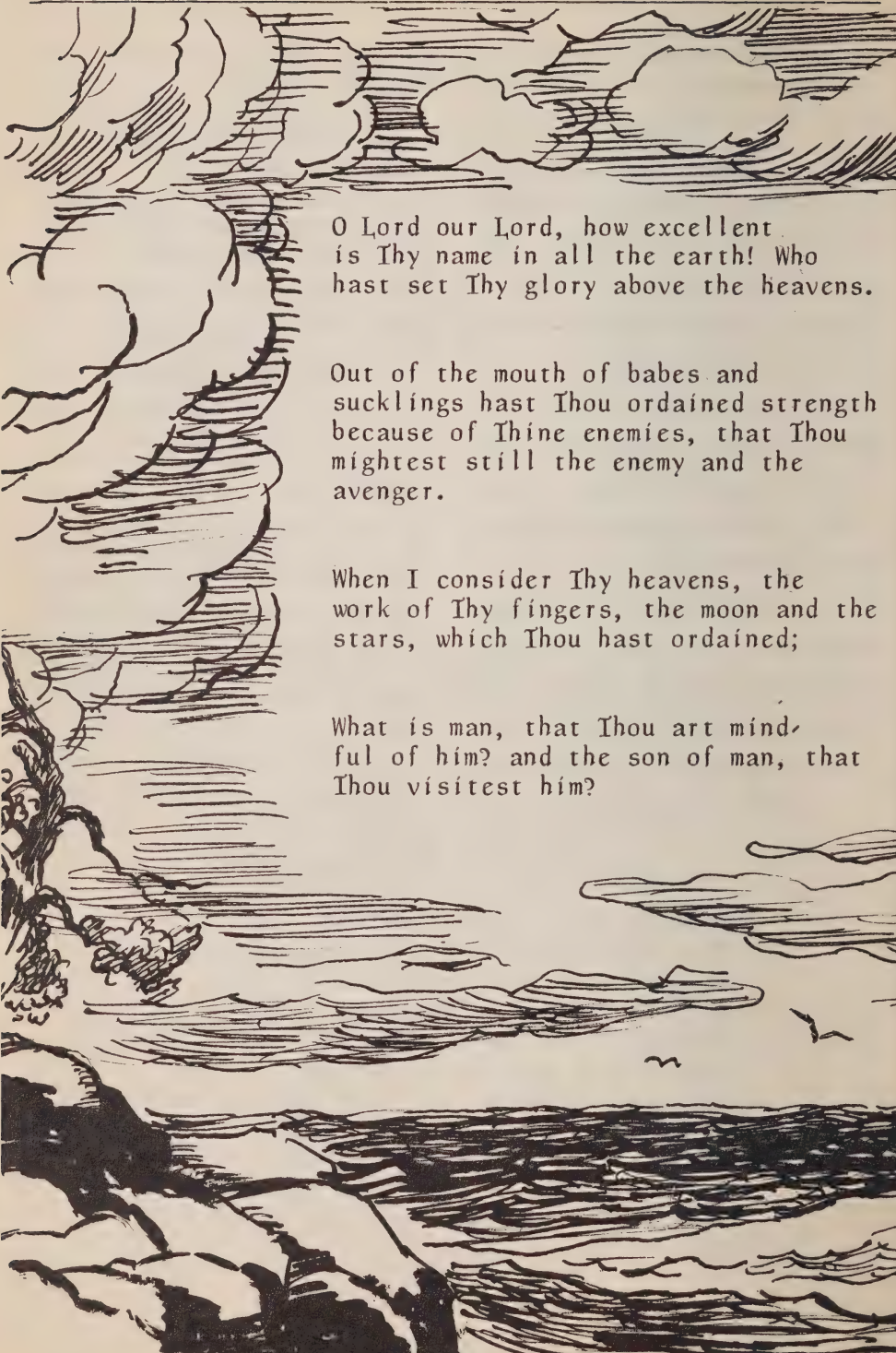
THE THREE GREAT SACRIFICES:
 The first great sacrifice was when God, in the beginning, made man in His image and after His likeness; the second great sacrifice was when "God so loved the world, He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life"; and the third great sacrifice was when the life of God's only begotten Son, our Lord and Master, Jesus Christ, culminated in His Supreme Sacrifice on Calvary's Cross, for you and for me.

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WHAT IS BACK OF IT ALL?

"What is back of this world so far
 With its wonders and beauties so fair;
 Back of this marvelous planet, earth,
 And the mystery of life and birth;
 Back of the miracle, mankind;
 Back of the measureless might of mind;
 The majestic knowledge, the awesome power
 Revealed in this momentous hour?
 What is back of time and space,
 And the hopes and dreams of the human race;
 Back of the sun, the sea, the sod?
 Back of it all is—God!"



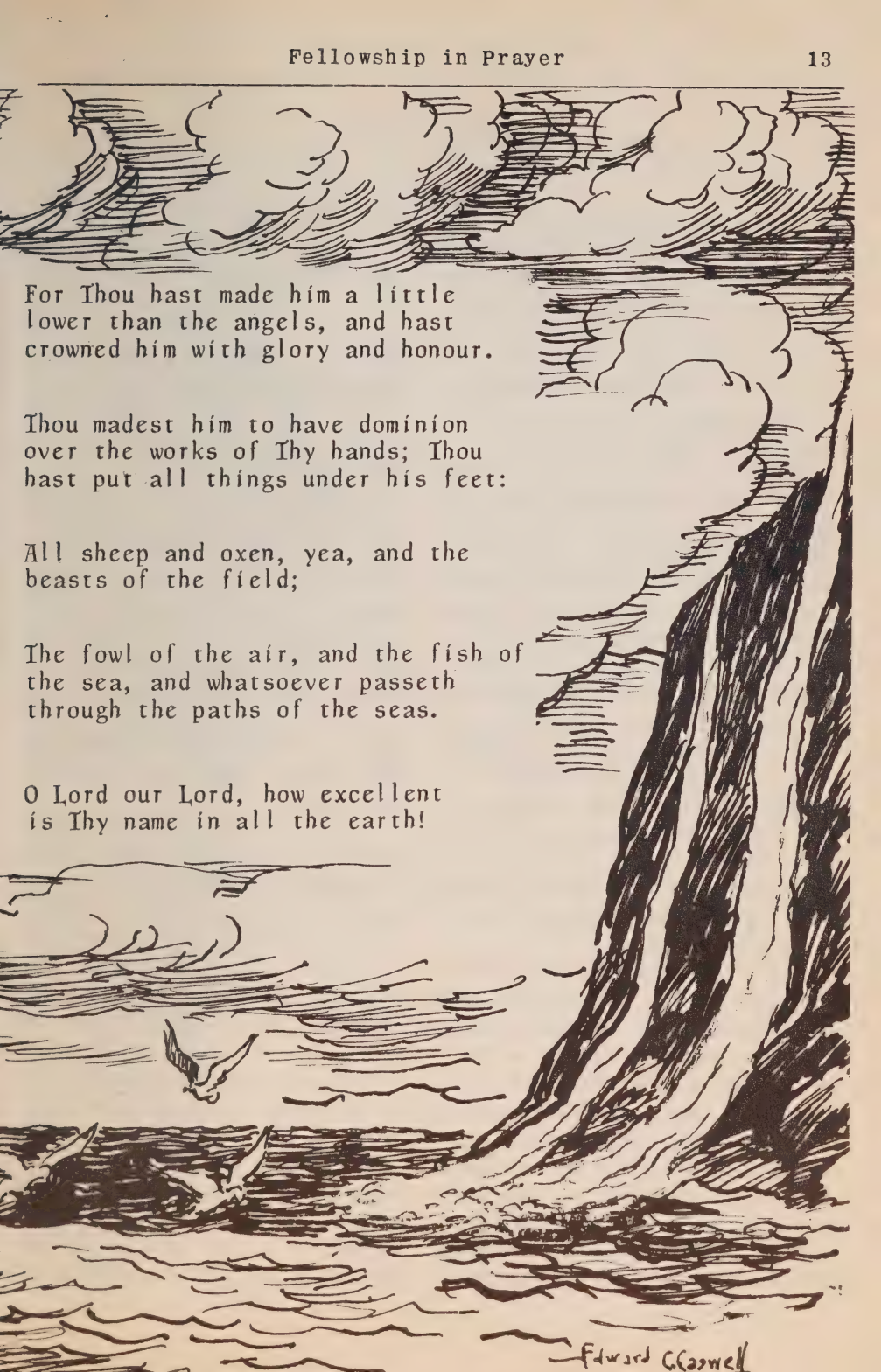


O Lord our Lord, how excellent
is Thy name in all the earth! Who
hast set Thy glory above the heavens.

Out of the mouth of babes and
sucklings hast Thou ordained strength
because of Thine enemies, that Thou
mightest still the enemy and the
avenger.

When I consider Thy heavens, the
work of Thy fingers, the moon and the
stars, which Thou hast ordained;

What is man, that Thou art mind-
ful of him? and the son of man, that
Thou visitest him?



For Thou hast made him a little
lower than the angels, and hast
crowned him with glory and honour.

Thou madest him to have dominion
over the works of Thy hands; Thou
hast put all things under his feet:

All sheep and oxen, yea, and the
beasts of the field;

The fowl of the air, and the fish of
the sea, and whatsoever passeth
through the paths of the seas.

O Lord our Lord, how excellent
is Thy name in all the earth!

EASTER IN GREECE

By Bennie Caroline Hall

"See as much of the Greek Easter as you can." I was told upon my arrival in Athens two years ago. "It's an unforgettable experience. Aside from its spiritual uplift, its graphic symbolism is said to rival that used in the ancient rites of Adonis."

Easter in Greece is indeed a memorable occasion—not only for those who take part in the traditional ceremonies, but for the observer as well. No modern "Spectacular" could compete in beauty and spiritual impact with the Good Friday candlelight procession as it makes its way down the circuitous incline from the white chapel atop Mount Lycabettus to the streets of cosmopolitan Athens below. It is a breathtaking sight, haloed with stars and dramatized by the twinkling flames of myriads of candles.

Even more impressive is the re-enactment of the Passion and Burial of Christ, when the procession of the Epitaphion moves reverently through the streets of cities and villages, bearing ribbed candles held aloof, while priests, resplendent in white-and-gold robes, chant the lamentation: "Today is hung upon the tree He who did hang the earth in

the midst of the waters." And surely nothing could be more heart warming than the radiant faces of the worshippers, their expressions of goodwill toward all men, when the priests joyfully announce, "*CHRISTOS ANESTI*" (Christ is risen), at the close of the Resurrection Mass.

To the devout Greek, who is no stranger to pain and sorrow in his personal life, Easter is the supreme religious event of the year, not excepting Christmas. It coincides with the beginning of Spring and symbolizes, as it does for most of the Christian world, triumph after suffering, the revival of hope in human hearts.

To the Orthodox Greek, however, it means even more than a renewal of faith in the ultimate rightness of things. It also stands for a renewal of faith in his fellowmen: the brothers he works with and the stranger within his gates. On this blessed occasion enemies become friends again, trifling quarrels are forgotten, while all rejoice together in the miracle of a risen Lord.

The Greek Easter season is ushered in by "Clean Monday," a national holiday. As the name implies, Clean Monday is

a day on which all worldly indulgences are put aside and everything made clean and immaculate. It marks the beginning of a forty-day fast for the devout Orthodox, who must abstain from eating all animal products. Holy Week, for many, is a time of absolute fasting, even olive oil being on the forbidden list.

Holy Week is also a time of almost continuous religious services. In every city and village the quaint Byzantine churches are filled with worshipers, who come and go as their working hours permit. Meanwhile, the Greek priests follow through with the age-old ecclesiastical ceremonies: chanting hymns and prayers, reciting texts, and going through the various rites symbolic of Christ's martyrdom, death and resurrection.

On Good Friday, church bells begin ringing mournfully at dawn, continuing all day. At night there is the Epitaphion service and funeral procession. The scene of Christ's removal from the cross is reenacted. A bier or catafalque in which His image lies beneath a blanket of jassmine and roses is borne from the church, through the streets. Usually it is preceded by a group of little girls scattering rose petals. Always there is a guard of honor,

forming a cordon around the bier, and the solemn chanting of priests, and the long procession of worshipers, bearing lighted tapers. The sidewalks and terraces along the route are lined with reverent observers, each carrying the traditional tall, ribbon-trimmed candle.

The ceremony of the Resurrection takes place on Saturday, for Easter Sunday is a day of rejoicing—and of feasting on the succulent roast lamb, the glazed bread and the red-dyed eggs that are also a part of the traditional Greek Easter. Promptly at midnight the priest, wearing his finest apparel, steps on a dais in front of his church to announce in stentorian tones:

"CHRISTOS ANESTI!"

Bells peal out joyously, rockets and firecrackers are set off and joyful faces are seen all around in the yellow candlelight. There is a medley of voices as old friendships are renewed, new ones pledged.

Presently the priest raises his hand for silence. "Come and receive the light," he bids the crowd.

Finally, having passed on the holy light, he raises and lowers the icons, singing, **"CHRISTOS ANESTI"** (Christ is risen), and the crowds sing happily in response, **"ALITHOS**

ANESTI" (He is risen indeed).

When the ceremony is over, each participant tries to carry the holy light home—no small task in the windy streets. Presently, one candle goes out, then another. But strangers stop, offering to share the precious flame.

"CHRISTOS ANESTI," they say as they relight the tapers of the less fortunate ones.

"ALITHOS ANESTI," the grateful ones answer—and move on to share their own flames with others whose lights have gone out....

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SPIRITUAL FOOD

I have meat to eat that ye know not. - John 4:32

We all have times of victory and joy,
 When self-sufficiency becomes a sin;
 That's when God's help is spurned as childhood's toy,
 That's when proud self its deadly work gets in.
 We also taste defeat and nurse despair,
 And realize life's journey is too much,
 It's then we could be saved by heaven's care,
 Upheld by spirit food, no man-made crutch.
 We need the Bread of Life for strength and hope,
 A well of water springing up within,
 All Godly powers bound with man to cope
 With evil forces in this vale of sin.
 To be a worthy son of God it calls
 For food that moral consciousness installs.

—Henry C. Spear.

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Death proffereth

unto every confident believer the cup
 that is life indeed. It bestoweth joy,
 and is the bearer of gladness. It con-
 ferreth the gift of everlasting life.

—Baha'i Writings.



EASTER IS OVER!

By Roy Wallace Thomas

As an event in time, a special day on the calendar, a moment in current history, "Easter is over!" To the religious groundlings, the camp-followers of religion, to the unthinking and the sentimental, "Easter is over" and nothing more.

But to the loyal disciples of high religion the reality of Easter never can be over. As a spiritual experience, a quickening of the timeless life, Easter continues. Easter dramatizes the possibility of fellowship with the Perpetual Presence and in this experience there need be no break. That for which Easter stands is too profound to be consummated in a day.

For the first disciples of Jesus, therefore, the event celebrated by Easter was followed by Pentecost. This for them was the climax of a creative experience. Because of their shock at facing unspeakable tragedy and also of the impact of the final hours spent with their Master, they advanced in growth and maturity. At last the good seed which Jesus had sown in their hearts and minds produced deep rootage and came to flower and fruitage.

Jesus, as pictured in his

parable, was a Sower who went forth to sow. Some seed fell by the wayside on hearts of hardened dogmatist and on vicious self-seekers like Caiaphas, the high priest and his father-in-law, Annas, and found no lodging at all.

Some seed fell on the shallow soil of sentimentalist and sensualist, like Herod and like the seekers after "signs" and those who wanted the thrill of seeing a magician perform, men who lived for pleasure only. The resulting short-rooted growth was scorched by the heat of the next temptation.

Some seed fell among the thorns of greed and ambition, like the heart of Judas Iscariot, starting a promising growth only to be choked and to fail utterly. But other seed fell on the hearts of responsive men like the disciples, and at long last taking deep root as at Pentecost, began to bring forth fruit, "some a hundredfold, some sixtyfold, some thirtyfold."

As Jesus stressed repeatedly, every good tree produces good fruit, and a tree or plant is known by its fruit. In the words of a great teacher of a generation ago, "The ethical is the test of the

supernatural." As Jesus put it, "the tree is known by its fruit." The "fruit of the Spirit" (*Gal. 5:22*) proves the reality of the Spirit. That is, Power is known by the quality of its effects.

"No one has ever seen God," says the author of John 1:18. No one has ever seen the spirit of man, the real man. Nor has anyone ever seen gravitation, electricity, nuclear energy, or the energy we call life. We know all energy only by the way it acts and by what it does. All energy is invisible. Only the effects are seen. So it is with God. We know him supremely by the highest manifestations of life; because of visible righteousness, kindness, justice, and love in the lives of his offspring.

The Book of the Acts is a record of the personal and social effects of the spiritual seed Jesus had sown in the good soil of the hearts of his first followers. Changed themselves into the quality of Godlikeness by the creative power of God, they began at once to show life. That is, they began to change the world into the Social Order of Shared Good, "the Kingdom of God on earth as in heaven." They wisely included all good by changing the secular into the pattern of the righteousness and justice of God. The sec-

ular, however good, is life lived without God. The program of the disciples was God-centered, therefore complete in values. Herein their theistic brotherhood differed from the materialistic communism of our day.

Pentecost means that we have a heritage of Fire. God is the ultimate Fire behind the hidden fire in the nucleus of the atom. And "God is Spirit." The spiritual is the real. The material, even matter, is appearance. It is not what it seems. And, paradoxically, from this ultimate Fire emerges life, the miracle of all miracles.

"God is a consuming fire," wrote the author of Hebrews (12:29), quoting from Deuteronomy (4:24). Among the ways in which God emerges is in the enlightened conscience. Shakespeare said that conscience is a thousand swords. John Wesley added that God is a thousand consciences. God is ultimately dreadful to hypocrisy, sham, insincerity, greed, cruelty, injustice, sin, for "sin is anything that hurts life." To hurt life is to violate God, the author of life. As Love he creates, as Justice he conserves, as Fire he sustains, providing the arena and conditions necessary for life.

And so, humanly quite excited by their discovery of the

Perpetual Presence, the disciples rushed from the Upper Room filled with fire to make this planet "a colony of heaven," a social order where every man gives of the fruit of his toil and talent according to his ability and receives in turn according to his need.

Up to recent decades the astronomers were in agreement that our earth is the only planet in the universe with conditions for sustaining life like ours. Able astronomers now crowd each other in their eagerness to show the reasonableness of their new verdict that there are probably hundreds of millions of planets among the island universes with conditions adequate for life as we know it. This means that it is reasonable to believe that there are myriads of populated worlds in the total universe.

If so, each individual in

each of these astral worlds was created by the same Creator, our God. Each, created in the pattern of the one God, is likewise made in our likeness as offspring of the same God. In all worlds, then, love, justice, righteousness and kindness will be the supreme realities of life. In that case, Moffatt's great phrase, "We are a colony of heaven" (*Philippians 3:20*), can be used with a glorious cosmic significance. If the scientists are correct in their new verdict, since God is God of all the universe and his appeal is the same in all worlds, we can truthfully say that the total universe is populated with "colonies of heaven," like the society of believers on our earth. The significance of Easter will have an expanded meaning—God's grace operating throughout the cosmos.

"Easter is over," I heard one say
As he met a neighbor on his way;
But thanks be to God this is not true
So long as Christ is Risen in you!

—W. J. Thompson, D.D.

oooOooo

"Easter makes memory a prophet and sorrow a song."

—Newman Smythe.

GOOD FRIDAY 1942

Once more he blinked his disbelieving eyes.
The apparitions on the wall assumed
The shapes of tigers, panthers, lions, wolves,
The grizzly bears, the pythons, rattle snakes,
The vultures, scorpions, and crocodiles,
And many other beasts of the jungle swamp,
Whose names, common or scientific, he did
Not know, whose claws, or teeth, or fangs, or stings
Were just as deadly, just as sure to strike,
And just as much to be feared. But then he saw
Two stretched arms, hands open, palms turned back,
As if to wave the animals to stop;
And they were arms of a lifted figure, with
A handsome face in pain. He knew, of course,
What the picture was — at least the foreground scene —
When he recognized the protruding parts
Of the cross and when he saw a crimson streak
On the chest, flowing downward from a spot.

Slowly he shook his head and rubbed his eyes.
That dust and cobweb on the cement wall
Of a prison cell might sketch imagined scenes
Of every oddity he understood.
That Calvary, so often thought about
In long captivity, especially
In rambling speculations as to what
The unjust enemy might do, should now
Emerge in view was understandable too.
But Golgotha was nowhere near a jungle,
And there should be three crosses instead of one.
Such errors in history and geography
Were hard to explain. T'was harder to account
For how a line of bleeding red had come
Into the mess of grayish white and black.
A horrid question he could not suppress:
"Has body's weakness so affected mind
That a hallucination should result?"

"Perhaps a miracle before my eyes,"

He wished to say, but this answer made no sense
To him, a Confucianist, a humanist,
A Protestant, proudly a modernist.
So he decided to investigate.
Halfway between the ordure hole and his
Allowed floor-space, he paused and looked up
At the dirty surface. There was some blood,
Indeed human blood, that had been pressed out
Of a bedbug, whose carcass dangled yet.
"What is the matter?" asked his startled friend,
Ignatius, sitting nearby, speaking through
The sign language of stroking the long beard.
He asked Ignatius, "What do you see on the wall?"
"Nothing." "Let us change places when they shift guards."
When this was done, Ignatius looked again,
He too showed signs of being deeply moved,
And finally he asked, "What day is this?"
"'Tis Friday." "Good Friday," Ignatius said.

The picture remains fresh before his closed eyes,
Though sixteen years have changed much of the world—
Much of it is still askew or upside down,
For liberation brought no freedom, nor
Victory peace. For nine years he has not
Heard from Ignatius, the good Catholic.
Ignatius, if alive, may wish to know
That his friend has not wavered in the faith
That can turn beastliness away from men.

—William Hung.

oooOooo

"All the strength and force of man comes from his faith
in things unseen. He who believes is strong; he who doubts
is weak. Strong convictions precede great actions."

—J. F. Clarke.



THE TESTS OF LIFE

Perhaps these tests of life we often suffer,
 Are really hidden blessings in disguise,
 That serve to turn our thoughts from worldly pleasures,
 To prayer. . .and heavenly guidance from the skies.

We may at times be driven backward, broken,
 And even in the depths of grim despair,
 But if our faith in God is deeply rooted,
 We will be lifted up, someplace, somewhere.

For God does not forget us, and He promises
 His help to all who seek the heavenly goal,
 So joy and love and peace are intermingled,
 With trials that test the steadfastness of soul.

—Anna M. Carroll.

oooOooo

APPRECIATION

It gives us great joy to again express our appreciation to our loyal contributing editors whose names are familiar to our readers. To Dr. Edward L. R. Elson of The National Presbyterian Church, Washington, D. C. we are deeply indebted for "Prayer to Move Mountains." We are exceedingly grateful to Mr. Edward C. Caswell who has taken Fellowship in Prayer to heart and whose facile pen has so beautifully illustrated the Eighth Psalm in this issue. Also we extend deep gratitude for the following appearing in this number—

THE GARDENER and

THE GLIMMERING YES

Verse

PRAYER FROM THE HOLY

QUR'AN

A NEW PSALM

SPIRITUAL FOOD

DEATH PROFFERETH—

GOOD FRIDAY 1942

THE TESTS OF LIFE

By Prof. A. E. Johnson.

By Mrs. Clarine B. West.

Quoted by Dr. S. R. Shafaq.

By Zelma Dennis.

By Rev. Henry C. Spear.

From Nat'l Baha'i Press.

By Dr. William Hung.

By Mrs. Anna M. Carroll.

NOTICES and COMMENTS

FELLOWSHIP IN PRAYER ABROAD. Fellowship in Prayer is getting known steadily if slowly abroad. In Weybridge, Surrey (England) a group of people meets every Friday in the home of Justice Edward Allsop, who writes: "We usually have about sixty names on our absent healing list... we also pray for the leaders of the nations, including America... we try to realise that our Lord is with us as we pray... we are of mixed religions, Quakers, Church of England and Nonconformist, all very good friends, and the Salvation Army. We have had some remarkable answers to our prayers." Mr. Allsop sends us a copy of this group's liturgy, which includes: All Loving Father, we ask Thy blessing on our work and on the members of this group: help us to receive from Thee day by day the joy of true living, that we who seek to serve Thee may abide in Thy peace, and grow into the likeness of Thy Son Christ.

OUR CENTRAL ZONE. We are grateful for the splendid work being carried on in the Chicago area. On World's Day of Prayer, one of our good workers in that area spoke on Fellowship in Prayer and its founder and closed with Our Purpose as a prayer— "O God, our Great Creator, help us to promote the practice of prayer among all religious faiths, whose fundamental belief is in God, regardless of race, creed, or color, etc."

To all who are giving selfless service and devotion in behalf of Fellowship in Prayer, and who are responsible for the accomplishments, through unceasing prayer and earnest effort, in Lima, Ohio, we extend congratulations and deep gratitude. For the unusual number of new subscriptions being received, through these endeavors, we are indeed grateful.

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THE GLIMMERING YES

Nobody knows
How deep the well
Except the digger;
Perils of the climb
Can only be told
By the mountaineer.

Gropers through the night
Alone can make out
Stars in the pitch;
Owners of nothing,
The orphans of God,
Are the sole rich.

Whom the world denies
With its parroted No
Material success,
Have the art to sign
The encircling gloom
With a glimmering Yes.

Hands folded in prayer
Unmoving can shake
The Devil's portal;
And he who has died
With Christ on the Cross
Alone is immortal.

—A. E. Johnson.

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